15: U.S. Navy --26 [8] (no date) 1944 Formosans
116, 596, 736, 626, 177.73 Japanese
636.73

"There are social welfare departments in the Government which endeavor to care for persons without support or livelihood. The family system absorbs the majority of such cases, for a moral obligation lies upon the entire family to support and to share with all members. Property and the income from it is held in common. An able-bodied person who shirks his duties and tends to become a charge upon the family is open to reproof by the elders and by the family council. In extreme cases a member may be cut off from the clan in disgrace and so have no further claim upon it.

Those who are ill, the aged and the physically handicapped can claim the same support from the family group. Hence few appear as public charges."

40: Kirk--19-20 S-2 (no date) 1941 Formosans
116, 191, 626, 177.19 Japanese

"The Japanese language. Japan has undertaken the immense task of changing the language of nearly 5,000,000 people. First of all, those who are struggling to acquire a workable knowledge of Japanese are listed in the 'blue book' and are given special privileges and exemp- [20] tions. Those who speak no Japanese have little chance of holding any elective political office. In banks and government offices Japanese alone is spoken. Above the doorways of Formosan homes where Japanese is spoken appears the legend: 'This household speaks the national language.' Signs frequently appear in busses and public places admonishing the people to 'Speak only the National Language.'"

40: Kirk--22-23 S-2 (no date) 1941 Formosans
116, 123, 626, 797, 177.79 Japanese

"Religion. Besides changing the language and social customs of the people, the Japanese wish to destroy the Taiwan religion and the local temples, and substitute in their place the Japanese torii, shrine, and the Shinto [23] ritual. This policy is well illustrated by a personal experience. During his stay in Formosa, the writer was closely guarded by the military police. One gendarme, and sometimes two, always accompanied the 'foreign suspect' on his visits to the Chinese and primitive settlements. Even in Taihoku, the principal city, a policeman in plain clothes was invariably on hand when the writer would appear in the morning, and this 'guard-of-honor' would not take his leave until the day's work was done. The 'foreigner' made a useful discovery very early in his Formosan career. Whenever a new 'guard' appeared, a visit to the nearest Shrine came first on the day's schedule. At once the whole attitude of the policeman toward his non-Japanese companion seemed to change from one suspicion to friendliness and he unconsciously became more or less an interested 'research assistant.' Unfortunately, the Japanese system seemed to call for a change of policemen as soon as one 'guard' showed signs of proving his worth as 'a social investigator.'

The residents of Formosa today, it appears, if they with to gain status in the eyes of public officials, may do well to forsake all other religions and follow the teachings of Shintoism."